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"Christian Science"

UNMASKED.

By REV. W. T. HOGG.

"*Beware lest any man spoil you through philosophy and vain deceit.*"—Col. 2. 8.

THIRD EDITION.

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"Christian Science" Unmasked.

Masked enemies are always more dangerous than those whose hostile purposes are undisguised. The wolf in sheep's clothing makes vastly greater havoc of the flock than the wolf without a deceptive covering. Sugar-coated poison is more likely to be swallowed than the mixture which is labeled with skull and cross-bones.

Never are the enemies of Christianity more dangerous and more difficult to encounter than when they parade themselves under the mask of professed friendship, and stealthily attempt to subvert the essential truths of divine revelation, to captivate unwary souls with concealed and fascinating forms of error, and to undermine the very foundations of faith in the living God. The assaults of a coarse, arrogant and abusive infidelity are much less to be feared than the insidious approaches of a more polite, modest and refined skepticism. The open blas-

phemies and the swords and stones of the hostile mob are more easily repelled than the "Hail, Master!" of a traitorous Judas, or the shrewd attempt of the spirit of divination to enter into partnership with the apostles of Christ, by crying, "These men are servants of the Most High God, which show unto us the way of salvation." The grosser forms of antagonism to Christian truth repel and disgust the multitudes by their open and unblushing blasphemy; but the more specious and subtle forms of error and unbelief allure and fascinate, by putting on an air of candor, parading in the garb of philosophical research, assuming a high degree of moral sensibility, and professing great reverence for the concerns of religion.

The weapons of atheistic and infidel assault upon the Christian faith have greatly changed in modern times. The gross ribaldry and the daring and revolting blasphemy which were employed a century ago, were soon quenched under the Reign of Terror in a sea of blood. The sapping and mining process of a covert skepticism has succeeded them. This modern, refined infidelity professes great friendship and reverence for Christianity, and borrows the very phrases of Holy Scripture to give them a philosophical meaning, which, if accepted,

sweeps away the last prop of Christian faith, and subverts the whole structure of revealed religion.

Not unfrequently do these covert forms of error captivate the best and purest minds. This is because many good people are lacking in that power of discernment which is necessary to distinguish truth from those specious forms of error in which the truth is counterfeited with consummate ingenuity. Many have never been trained to discover truth by the application of proper tests. They are not versed in the history of philosophy, nor in the history of religious doctrine. They are not skilled in the knowledge and use of the Holy Scriptures. Hence they become the easy dupes of every new imposture, and of every form of error which arrays itself in the garb of Scripture language, and makes high pretensions of being scientific in its character and methods. Unskilled in the application of logical rules, they do not follow principles to their legitimate and necessary conclusions, and therefore cannot calculate their practical effects in common life.

It is the aim of this lecture to tear away the masks that conceal the true character of Christian Science, falsely so-called, and by which it has deceived and overthrown souls who once re-

joiced in the comfort, inspiration and support of an uncorrupted faith in Jesus Christ as the Savior of Sinners, and so to disclose its thoroughly anti-Christian, unscientific and dangerous character, that all who peruse these pages may, by taking heed, be effectually forewarned against its corrupting principles, its insidious operations, and its pernicious and ruinous tendencies.

ORIGIN AND PROGRESS OF THE SYSTEM.

Mrs. Mary Baker Glover Eddy, now President of a Christian Science Institution known as "The Massachusetts Metaphysical College," claims to have been the first discoverer of this system, and the first to have called it "Christian Science." Her discovery of its principles was made in 1866. Since then she has published several works on the subject, the most elaborate of which is her book on "Science and Health," first published in 1875, but which now bears on its title-page the imprint—"Forty-ninth Edition." Her published works stand in the relation of parent to the whole system, as it is now propagated, and are standard authorities on the subject.

Numerous other authors have written on the subject since Mrs. Eddy first published her dis-

coveries, and numerous journals are regularly devoted to setting forth its principles. Each writer endeavors to sustain a claim to originality, and, on certain points, some of them differ from Mrs. Eddy in their teachings. She affirms that these later works have been written in imitation of hers, "and are all, more or less, incorrect." The system is also represented by various schools, each of which issues a publication of its own, and maintains certain views which the others openly repudiate. But while there are differing shades of belief among these different schools and authors, there are certain fundamental principles which they all hold in common. I have personally examined considerable of the literature of this so-called Science, and, so far as my investigations have gone, I find that the various writers concur with Mrs. Eddy in all the fundamental principles of the system, and differ from her only upon minor points; and even these apparent differences are frequently of the most superficial character.

During its comparatively brief history, this system has been characterized by an almost incredible growth. I have no statistics to present indicating the extent to which it has spread itself over the world; but it is a well known fact that, in almost every town and city in the coun-

try, it has its representatives, who are teaching its principles and growing rich by operating as practitioners of its healing art. It has its "Churches," "Colleges" and "Universities," as a means of propagating its principles. In 1876 Mrs. Eddy organized the "Christian Scientist Association," and three years later, at a meeting of that association, she organized "A Mind Healing Church, without Creed, called the Church of Christ." In nearly all of our large cities Christian Scientist Churches have since been established which have regularly installed pastors, and hold regular religious services. Its educational and training institutions are designated by such titles as "The Massachusetts Metaphysical College," "The Christian Science University," "The University of the Science of Spirit," "The Institute for Physical Culture," etc. They are located chiefly in the larger cities, such as Boston, New York and Chicago.

"There is hardly a pastor in this part of the country, especially in the large cities," says Rev. Dr. Patten of Chicago, "who has not had his attention called to this subject, because of the inroads it has made on the faith and stability of his members. Some of the most refined, some of the most sincere people have been led

away by the seductive and quasi-Christian spirit of its teachings. There can be no question in the mind of any one who has given the subject even casual attention, that it is doing great damage."*

DISTINGUISHED FROM OTHER SYSTEMS.

The system which is now designated as Christian Science, should be carefully distinguished from other systems of treating diseases, which are often confounded with it, though radically differing from it.

1. It is not a system of *faith cure*, or of belief in divine healing for the body as a gift of the Spirit bestowed upon the Church in the beginning, to be the permanent heritage of believers in all succeeding ages. Those who believe in divine healing for the body believe that it is to be sought and obtained through "the prayer of faith," according to James, v. 16. But Christian Science repudiates this *in toto*, and declares that "prayer to a personal God affects the sick like a drug that has no efficacy of its own."†

2. Nor is it, strictly speaking, a system of *mind-cure*, although this term is often associat-

*Facts and Fallacies of Christian Science, page 4.

†Science and Health, page 489.

ed with the teachings of Christian Scientists. The theory of mind-cure asserts that, "by the direct influence of a strong will over a weaker one, an invalid may be controlled and raised from his debilitated and diseased condition to soundness of mind and body." This is not Christian Science, according to Mrs. Eddy's view, since she asserts that "one erring mind governing another (through whatever medium) is not science governed by God, the unerring mind."*

3. Again, Christian Science is is not a theory of *magnetic healing*, or of operating by mesmeric force. It wholly ignores everything of this character.

4. Nor should this system be confounded with *clairvoyant* practice. "It is not Spirtualism, which, among its preposterous assumptions, sometimes claims to subsidize ghostly eyes that can search and scan the inside of a man, till, having diagnosed his disease, they discern also an effectual remedy."

PRINCIPLES OF THE SYSTEM SUMMARIZED.

Passing from what Christian Science is not, to what it is, we shall find that, although the phraseology in which its standard teachers have

*Science and Health, page 11.

set forth its principles is exceedingly ambiguous, arbitrary, and evasive of exahustive definition, there are certain aspects of the system which may be easily traced, and in the tracing of which we may be led to the most perfect knowledge of its true character.

In stating the theory of this so-called Science, I shall, for the sake of exactness, and to avoid doing injustice to its advocates and teachers, quote freely from their own published and standard works. Mrs. Eddy, the original discoverer and chief apostle of the system, sets forth the theory in the following remarkable paragraph:

"When apparently near the confines of mortal existence, standing already within the shadow of the death valley, I learned certain truths: that all real being is the Divine Mind and Idea; that the Science of Divine Mind demonstrates that Life, Truth and Love are all-powerful and ever-present; that the opposite of Science and Truth, named error, is the false supposition of a false sense. This sense is, and evolves, a belief in matter that shuts out the true sense of Spirit. The great facts of omnipotence and omnipresence, of Spirit possessing all power and filling all space,—these facts contradicted forever, to my understanding, the notion that

matter can be actual. These facts also revealed to me primeval existence, and the radiant realities of good; and there was present to me, as never before, the awful unreality of evil. This vision announced the equipollence of God, consecrated my affections anew, and revealed the glorious possibilities of the petition, Thy kingdom come on earth as in heaven."*

This summary of principles is enveloped in so much fog that many will doubtless find it exceedingly difficult to know just what its author meant to express in its verbose utterances. In order to clear away the mists of excessive and meaningless verbiage, and bring more prominently to view the basal propositions of the system, as here propounded, the passage under consideration needs to be carefully analyzed. Reducing it to a final analysis, we have the following propositions, which, for their astounding impudence, out-rival all denials of Christian truth ever before published since the world began:

1. The Divine Mind (by which Mrs. Eddy means, as we shall hereafter see, an impersonal, universal mind) is the only reality. Hence,

2. Matter is unreal—the false supposition of a false sense.

*Science and Health, page 11.

3. Individual mind has no existence—all mind is one and indivisible.

4. There is no such ethical reality as evil—what seems so is only inverted thinking.

5. There is no such being as a personal God—no God apart from universal mind.

6. The Bible is no more an inspired book than Mrs. Eddy's "Science and Health"—in fact, is less reliable as a rule of faith and practice.

That this analysis does no injustice to the system under consideration or to its author, will be made to appear more fully in the progress of this discussion.

A more recent summary of the teachings of this system was set forth by Mrs. Emma Hopkins at the exercises of the so-called "Christian Science Theological Seminary" of Chicago, last December, and was published in the Chicago *Inter-Ocean* of Dec. 17, 1889. I will here give it as quoted by Dr. Patten of Chicago, together with his comment on the same.

"This doctrine in substance is: 1. That God is all, and, therefore, that which is not God is nothing. 2. That God is spirit, and, therefore, that as God is all, so spirit, which is God, is all, and that which is not spirit is absolutely *non est*. 3. That as God is all and the Creator of all, then all is spiritual and dwelleth in spirit, safe

and free forever and forever from that which is not spirit. 4. That as God is good and God is all, so that which is not good is absent from the universe created by the good, occupied by the good, and tolerating only the good. 5. That as God is all, and God cannot be imperfect or miserable, so nothing can be imperfect or miserable, and all that is supposed to be imperfect or miserable is the supposition of what would be if God The Perfect were not The All. 6. That God being the All-Wise parent, demandeth the proof of wisdom, goodness, absoluteness, by the perfect word and perfect work of His children, which we are. As it is written, 'Prove thyself,' 'Prove me now.' 7. That as the whole mission of the sons and daughters of God is the proving of their spiritual origin and divine excellence as offspring of Spirit by the word of their speaking, therefore, by our words we are justified when we declare that we, being begotten of spirit, are spiritual, free, wise, and immortal, like the Parent from whom we live and move and have our being. 8. That since the Truth justifieth herself of her children, therefore Truth must justify herself through our speaking by proving all conditions true in our sight when we speak her words. 9. That truth spoken is the announcement that all is

spirit and we are the spoken words of truth when we say that all is spirit. 10. That spiritual conditions must show forth around us instead of material conditions when we declare for the allness of the spirit. 11. That spiritual condition is health and soundness in every part —vitality enduring, strength unfailing, peace unbroken. 12. That all these conditions will surely prove the absoluteness of truth, exactly as Jesus promised, by raising those who seem to be dead into manifest life, curing those who seem to be sick, and breaking the bonds of blindness, deafness and deformity.

"It is easily seen that the argument contained in the foregoing summary is:

"1. God is all, God is good; therefore all is good; hence there is no evil. 2. God is all, God is spirit; therefore all is spirit; hence there is no matter. 3. God is all, God is perfect; therefore all is perfect; hence there is no imperfection, no misery, no sickness, only that which seems to be so. The other propositions flow as corollaries from these three: we are spiritual, perfect, healthy, good, free, wise and immortal.

"The fallacy lies in the statement 'God is all,' which is affirmed in a sense that so identifies God with the universe as to annihilate his

personality, and also to annihilate human free will and accountability.

"It is the veriest farce, that this philosophy, which emasculates the Scriptures and strikes at the deepest instincts of the human soul, should parade under the name 'Christian' or 'Science.'"

THE PRINCIPLES APPLIED.

Christian Science claims to be "the understanding of God." This also is the meaning of the Greek word "Theosophy," under which title some Christian Scientist authors have written.

The fundamental truth or principle which Christian Scientists profess to have discovered, and the knowledge of which, according to their claims, delivers from sin, sickness and death, is stated by Mrs. Eddy, as follows: "The only realities are the Divine Mind and its ideas." "This Mind, or Divine Principle, can produce nothing unlike itself. Sin, sickness, and death, are comprised in a belief in matter. Because Spirit is real and harmonious, everything inharmonious—sin, sickness, death—is the opposite of Spirit, and must be the contradiction of reality, must be unreal."*

*Science and Health, page 14.

This is claimed to have been the divine law by which Jesus performed his wonderful works. The miraculous character of his works, in the sense in which the term miraculous is commonly used, is utterly denied. He was simply a Christian Scientist "whose demonstrations of the Divine Principle richly endowed him, and entitled him to Sonship in Science." Upon the discovery of the foregoing principle in connection with her own healing in 1866, Mrs. Eddy claims to have named it Christian Science.

Assuming that "Mind is all," Christian Science declares that "matter is naught," and that "sin, sickness, and death are unreal"—mere illusions of "*mortal mind*"—a phrase by which Mrs. Eddy distinguishes mind which has not arrived at the full knowledge of Christian Science from divine mind, or mind which has mastered the principle and rule of this divine philosophy.

Upon this hypothesis the certain and only way to banish sin, sickness and death, is by firmly maintaining that there is no sin, that there is no sickness, that there is no death. "God is mind," and "Mind is God," and "God is all," are oft-repeated statements of Christian Science. "Man has no separate life or soul from God. Man was and is the idea of

God, the reflection of the Divine Mind and its ideas. There is no sickness, sin or death in the Divine Mind." Hence he cannot reflect sickness, sin or death. In other words, he cannot be sick, he cannot sin, he cannot die. "Sin and sickness are mythology." "Disease is a thing of thought." "What seem to be disease and mortality are illusions of the physical senses." Since "Mind is all, and matter is naught," what we call brain, nerves, stomach, lungs, etc., are not realities, but mere illusions. Hence there can be no brain disease, no nervous prostration, no dyspepsia or gastric trouble, no pulmonary complaint, no sickness, and consequently no death. "Besiege sickness and death with these principles and all will disappear."

Such in brief are the theory and *modus operandi* of Christian Science.

I concur most heartily with one of its Chicago representatives—Ursula N. Gestefeld—who, in her "Statement of Christian Science," frankly says: "Its statements are, in the main, paradoxical, nonsensical, incomprehensible, to those who hear them for the first time; an impression which is not entirely removed after a further hearing." It is a system of puerile and wind-filled sophistries. Its philosophy is incoherent and meaningless. It boldly denies the clearest

facts of human consciousness. It contradicts the common sense of mankind. It disputes and antagonizes the Holy Scriptures. It disseminates the rankest fanaticism. It requires the man who was born blind to say he is not blind, that there is no blindness, in order that he may see. It tells the man whose face is eaten to the bone with cancer to believe and maintain that he has no cancer, that he is not sick, in order that he may recover. It instructs the man whose arm or leg is broken to deny having any broken bone, as a means of cure. It would also force us to conclude, should we accept its teachings, that the criminal whose neck is broken and whose breath is stopped by swinging from the gallows, died, or rather appeared to die, because of an illusion in which he thought his neck was broken and his breath shut off, when in reality nothing of the kind had taken place. Such is the history of Christian Science, that so-called system of Therapeutics, Philosophy, and Theology, which its votaries claim is to banish all the ills of humanity and usher in the dawn of a new and golden era.

The system has certainly arrogated to itself a high-sounding name—a name which might lead the unwary to accept its teachings without consideration and investigation, on the supposition

that it must comprise all wisdom and all goodness. Notwithstanding its exalted title a thorough investigation of the system in the light of reason, science and revelation, will prove it to be a farce and a fraud; to be wanting in those elements which would justify its assumption of either of the exalted names in which it has been christened.

THE SYSTEM TESTED BY SCRIPTURE.

A careful examination of this so-called Science in the light of Scripture teaching, will convince any unprejudiced mind that *the system, while calling itself Christian, is essentially and thoroughly anti-Christian in its character.*

It has falsely, if not blasphemously, assumed the name Christian. That many who, unsuspectingly, have been captivated by its teachings, or induced to apply to its so-called physicians for bodily healing, are sincere Christians, is not questioned; but that the system itself is not only un-Christian, but positively anti-Christian, can be shown most conclusively.

Take, for instance, the teachings of Christian Science *concerning God:*

Mrs. Eddy says, "God is mind. He is Divine Principle, not person."* "God is Soul,

*Science and Health, page 377,

or Spirit, and Spirit hath no outline. Soul is neither a limited mind nor a limited body; therefore it can not be a person."* "We can not bring out the practical proof of Christianity that Jesus required, while error is as potent and real to us as Truth, and while we make a personal devil, and a personal God, our starting points."† Here the doctrine that God is a personal Being is absolutely denied.

Scripture says, "God is a *Spirit*." John 4. 24. He is designated as a "*Father*" (Matt. 6. 9), on whom we are to depend, and to whom we are to make known our wants, in prayer. The Bible everywhere speaks of God in language that implies distinct personality; and belief in a personal God is the very corner-stone of revealed religion.

The theory of Christian Science is, that there is nothing in the universe but mind; that there is and can be only one mind; that this universal mind is God; that there is no God separate from man, and that man has no personality separate from God; that God is all, and everything that is, is God. This denial of a personal God is the very essence of Atheism; and the idea that everything that is, is God, is pure Pantheism, which is only another expression for Atheism, since Pantheism denies the exis-

*Science and Health, page 378. †Ibid, page 393.

tence of any God except the combined laws and forces of the universe. Christian Science, therefore, is a system of Atheism, and as such is essentially anti-Christian.

2. Again, we note the teachings of this system *concerning Jesus Christ*, and are led to the same conclusion as to its anti-Christian character.

Christian Science affirms that "Jesus was the offspring of Mary's self-conscious communion with God. Hence, he could give a more spiritual idea of life than other men, and could demonstrate the Science of Divine Principle."* "Jesus is the man, and Christ the Divine principle of the man."† "Christ—Divine Principle; soul, outside the body; not the person of the man Christ Jesus, but his 'eternal Spirit.'"‡ This "Divine Principle," or "eternal Spirit," however, is common to all men, according to the teachings of this so-called Science. Jesus Christ, therefore, was simply and solely a perfect man, yet no more perfect than is any and every man, in his essential being. Jesus was *a* Christ, but not *the* Christ; and as a Christ, he was only that which every man is in his true nature. This is a most refined and subtle denial of Christ's divinity, but none the less blas-

*Science and Health, page 501. †Ibid, page 408.
‡Ibid, page 530.

phemous in its character, and injurious in its tendency, because of its assumed purpose to recognize and honor the heavenly Master.

3. The utterances of this system concerning the *Holy Spirit*, are no more in keeping with the teachings of Scripture than its theories concerning the points already noticed.

The Holy Ghost is defined as "Divine Science; the developments of eternal life, truth and love."* Baptism with the Holy Ghost, is described as being "baptized with Divine Science."†

The Bible represents the Holy Ghost as a "Comforter," as a personal being, whose offices are to "teach," "guide," "reprove," "intercede," "search and reveal the deep things of God," "testify of Christ," "quicken the dead," and divide his gifts severally to every man according as he will.

The masculine personal pronoun *He* is employed to designate him, and he is represented as being "grieved," "vexed," and, as the subject of unpardonable blasphemy. Christian Science flatly contradicts these Scriptural representations concerning the nature of the Holy Spirit.

4. If we look at the teachings of this system *concerning the nature of man*, we shall also

*Science and Health, page 538. †Ibid, page 513.

find it contradicting the plainest statements of the word of God.

According to the theory of Christian Science, "Man was and is the idea of God,—the conception of the Eternal Mind, *co-existent* and *co-eternal* with it."* The Bible says, God *created* man in his own image," etc.—Gen. 1. 26.

Christian Science says, "Man and God are *inseparable* in Divine Science."† "The belief *that man has a life or mind separate from God, is the error that dies.* This error Jesus met with Divine Science, proving its nothingness."‡

Says Holy Scripture: "From everlasting to everlasting thou art God. *Thou turnest man to destruction*, and sayest, Return, ye children of men."

Christian Science declares: "The term souls, or spirits, is as improper as the term Gods. *Soul or Spirit signifies Deity, and nothing else.*"§

The God of Scripture affirms: "All *souls* are mine. . . . . *The soul that sinneth it shall die.*"—Ezek. 18. 19, 20. The New Testament speaks of "the Father of *spirits*," and of "the *spirits* of just men made perfect."—Heb. 12. 19 and 23. In their teachings concern-

*Science and Health, page 378. †Ibid, page 411.
‡Ibid, pages 281 and 282. §Ibid, page 404.

ing man, therefore, Christian Science and the Scriptures contradict each other.

5. We find also a similar conflict between Christian Science and the Bible concerning the *fall of man.* Evans says, "The fall of man was not the result of any single act of disobedience to the divine law, as the eating of some forbidden fruit," etc.* The only sin, however, to which the Bible ascribes man's fall is that of partaking the forbidden fruit. (See Genesis 3. 5.)

6. "Christian Science" *boldly denies the existence and possibility of sin.* "Spiritual man is never wrong." "Sin is a belief only." "Strictly speaking, there is no sin." "Man cannot depart from holiness." These are characteristic expressions of Christian Science, selected from its principal text-book.

On the other hand the Scriptures declare that "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. 5. 22.

7. This system further contradicts the Bible in its teachings concerning *the atonement and the pardon of sin.* Its chief oracle says: "Atonement is the exemplification of our oneness with God."† The Bible says, "We were

*Esoteric Christianity, page 66.

†Science and Health, page 494.

reconciled [another word for atonement] unto God *by the death of his Son.*"—Rom. 4. 10. Christian Science says, "Atonement is *not blood* flowing from the veins of Jesus, ... *not so much the death on the cross*, but the cross-bearing, deathless *life* which was left by Jesus as an example to mankind, and ransoms from sin all who follow it."* Scripture says, "It is *the blood* that maketh an atonement for the soul."—Lev. 18. 11. "We have redemption *through his blood*, even the forgiveness of sins."—Col. 1. 14. Christian Science asserts that "One sacrifice, however great, is insufficient to pay the debt of sin."† Says Holy Scripture, "This man, when he had offered *one sacrifice for sins forever*, sat down on the right hand of the throne of God. . . . . For *by one offering* he hath perfected forever them that are sanctified."—Heb. 10. 12, 14.

Christian Science also denies *the possibility of pardon*, by saying: "To suppose that God forgives or punishes sin according as his mercy is sought or unsought . . . . is to make prayer the safety valve for wrong doing" "Principle (that is, God) never pardons."‡ On the other hand, the God of the Bible declares himself to be "The Lord God, merciful and gracious, long-

*Science and Health, page 528. †Ibid, page 500.
‡Ibid, page 490.

suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty."—Ex. 34. 5, 7.

8. The teachings of this system concerning the *doctrine of prayer* contain a most unblushing contradiction of the sacred Scriptures.

Says Mrs. Eddy, "If we pray to God as a person, this will prevent us from letting go the human doubts and fears that attend all personality."*

"Prayer to a personal God affects the sick like a drug *that has no efficacy of its own*," etc.† Holy Scripture says: "In everything by prayer and supplication, with thanksgiving, let your request be made known unto God."—Phil. 4. 6. "When ye pray, say, 'Our Father which art in heaven.'"—Luke 11. 2. "The prayer of faith shall save the sick."—James 5. 15.

9. Christian Science boldly asserts that "*There is no death*,"‡ while the Bible says, "*It is appointed unto men once to die.*"—Heb. 11. 27; and that "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. 5. 12.§

*Science and Health, page 492. †Ibid, p. 489. ‡Ibid, p. 531.
§In the foregoing quotations the *italics* are my own.

10. Finally, Christian Science boldly declares that "There is *a future probation*, wherein to grow out of a natural into a spiritual sense of existence."* Whereas, in the Scriptures it is written: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."—Rev. 22. 11.

The advocates of this so-called Science profess great veneration for the Scriptures; and doubtless many of them purpose to be loyal to the word of God, and sincerely think that their system is based upon, and in full accordance with, the teachings of that word. The foregoing comparison of its teachings with the plain statements of Scripture, however, ought effectually to dissipate that illusion.

How strange it is that any one who is at all acquainted with the teachings of the Bible, should be "beguiled from the simplicity that is in Christ" by a system which, while assuming to be Christian in its character, unblushingly *denies every essential truth of Christianity!*" And how appropriately does an inspired apostle exhort those who have believed on the Son of God, and who would not become the victims of

* Science and Health, page 528.

such arrogant and base impostures, to "avoid foolish and vain babblings, and oppositions of Science, falsely so called."—1 Tim. 6. 20.

PERNICIOUS MORAL TENDENCIES OF THE SYSTEM.

This so-called Science should be discountenanced *because of the evil consequences to which it may logically lead in respect to moral conduct.*

Rev. H. M. Tenny very correctly says: "The doctrine of sin which Christian Science promulgates is one of the most harmful errors of the system. Mrs. Eddy affirms 'that sin and sickness are mythology,' 'that, strictly speaking, there is no sin.' This is the logical outcome of her denial of man's personality. Man, as the expression of God, can only reflect what is in God. God sins not, so man, the constantly-reflected idea of God, cannot sin. The mortal mind, which without any responsibility of the real mind, has fallen into inverted thinking, is alone the author of the idea of sin. Sin then may be defined to be the shadow of a shadow of a shadow. It is one of the dreams without any dreamer. The real man, therefore, knows nothing of it, and is in no wise affected by it. From this premise it is a natural step to the

conclusion that every man will ultimately be freed from the illusion of sin, and thus the doctrine of the ultimate restoration of all men, is frankly accepted by most Christian Scientists. Add now the conception that God is utterly without cognizance of sin, that he never punishes the sinner, and you have a theory which, if practically accepted, would destroy the very foundations of morality."*

Concerning the same point Dr. A. J. Gordon forcibly says: "Some things come to a logical end which do not have a very logical beginning. If the body is only a phantom and the flesh only a shadow, it is logically certain that by and by some very practical sinners will take refuge under this system, and insist that the sins of the body and the transgressions of the flesh are harmless, since they are only the phantom of a phantom, the shadow of a shadow."†

"It is easy to conceive what would be the logical outcome of such principles applied to the family and to the state. A notable scandal in Christian Science circles astonished the people last August. One of the priestesses, Mrs. Plunkett, spiritually divorced herself from her husband and spiritually married Worthington,

*Christian Science, its Truths and Errors.

†Christian Science Tested and Scripture.

the hero of half a dozen bigamies, and the most unmitigated scoundrel that America could produce.* But recently, the head of an institution in Chicago, who gravely tells us 'immortality in man is the result of an anatomical transformation,' was arraigned for alienating the affections of certain women from their husbands.

It may be answered that the professors of the Christian religion sometimes fall into great sins. But the distinction must be clearly made that when Christians fall from grace, it is directly in opposition to the teachings of Scripture. In the cases we have quoted, the conduct is the logical outcome of the principles taught."†

This system is manifestly a revival of the old philosophical errors that prevailed at the time when St. John wrote his epistles, and against which many of his most pointed and pungent utterances were clearly directed. The ancient Gnostics, though divided into various and somewhat differing sects, held, among these several sects, substantially the same theories concerning God, Jesus Christ, man, sin, and the atonement, that Christian Science now teaches. Claiming to be Christians, and professedly taking their

*Christian Advocate, Sept. 12, 1889.

†Facts and Fallacies of Christian Science, page 13.

stand on the Bible, their system involved "an extraordinary conglomeration of Monotheism, Pantheism, Spiritualism and Materialism," difficult to be accounted for, and to which the teachings of Christian Science correspond in many particulars. One of those schools, like these modern self-styled Scientists, denied the existence and possibility of sin, affirming that their mind was one with Deity, and that the body with its enjoyments, as also all terrestrial things, had as little to do with their minds, as with the mind of God. History says this led them to practice the grossest sensuality, in token, as they said, of their utter contempt for material things.*

I would by no means be understood as charging Christian Scientists generally with immoral practices; but I do maintain that they hold doctrines substantially the same as those which, in the early history of the church, led to grossest immorality under a pretense of superior spirituality; and which *may logically lead to like consequences wherever they are embraced.*

Against those ancient errors the large portion of St. John's first epistle was evidently directed. This is particularly true of the first chapter, all of which might be quoted appropriately in this

*See Chambers' Encyc., Art. Gnostics.

connection, would space permit. This epistle not only rebukes those ancient errors, but seems to anticipate most fully that modern philosophy which we are now considering; and a better refutation of its incoherent, anti-scriptural, and unphilosophical teachings can not be found. It seems as though the apostle must have had the Christian Scientists particularly in mind when he said: "*If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.*"—1 John 1. 8–10.

TESTED BY THE CANONS OF SCIENCE.

This system, which has arrogated to itself such a high-sounding title, is not only anti-Christian in its theology and pernicious in its practical moral tendencies, but *the claim it sets up in respect to being a science is wholly unfounded and false.* Science is classified knowledge—"knowledge generalized, systematized, and verified." It is "the record of observed phenomena." Christian Science, so-called, is wanting in all these characteristics. "*Tested*

by the canons of science, it is not science, nor even the semblance of it. It can not marshal one great name in science as its apostle."

Instead of an orderly presentation of facts, which have been established by rigid analysis and thorough experiment, it has nothing to offer but the random guesses and senseless vagaries of ancient and modern dreamers. These bear about as much relation to truth as Gulliver's Travels do to the accepted facts of history. No sound reasoning, based upon established principles, can justify the premises on which its theories are built. The author of this boastful system has not hitched her wagon to a star, but rather to a wind, which is swiftly driving on to destruction with all who are on board. "To some, Christian Science is a celestial phenomenon, a new luminary in the heavens; but on investigation it is an *ignis fatuus*, the exhalation of terrestrial marshes. It is not a new luminary in the heavens, but merely a lantern tied to the tail of a kite."

ITS CLAIMS AS A SYSTEM OF THERAPEUTICS.

So much for the pretended claims of this system as a science. We now pass to consider it briefly as *a system of therapeutics, or as a healing art.* It is by its wonderful claims in

this respect that it endeavors to commend itself to the public, and wins its adherents. It claims to be possessed of as wondrous power to cure disease as Jesus Christ ever exhibited. In fact, it declares Jesus Christ to have cured the sick, not by any miraculous power, but by an application of the rules of his sublime (?) science. Mrs. Eddy assumes equality with him, and, in a small way, sets herself forth as a second Savior of the world. She asserts that Jesus healed by Christian Science;* that she is his first successor since apostolic times;† that God called her;‡ that the revelation of these wonderful principles had to be made through a woman;§ through one who was pure and spiritually near to God;‖ and that any abuse of her mission is an impossibility."**

The method of treating disease is very simple, indeed. Here it is: "Mentally contradict every complaint from the body, and hold your ground disputatiously until the body yields to your demand."†† Dispute the testimony of the senses by Divine Science.‡‡ The moment a patient can be made to think he is well, he is

*Science and Health, pages 182 and 352.

†Hist. Sketch, page 8. ‡Ibid. §Ibid, page 8.

‖Ibid. **Ibid.

††Science and Health, page 308. ‡‡Ibid.

well! The plain English of all this is, when your tooth aches, say it does not ache, and it will not ache. If your back is deformed, say it is not deformed, and it will be straight. If you have broken your arm, say the arm is not broken, and it will be whole again. In other words, *just lie about all your physical ailments, and stick to the lie until you are well*, is the one remedy that Christian Science prescribes for the cure of all diseases.

But what about the marvelous cures Christian Scientists claim to have effected? some one may be led to inquire. Is there any healing force in such a system of imposture as you affirm Christian Science to be? Can a lie cure the sick? Undoubtedly it can. A sugar pellet has relieved many a sufferer who supposed it to be a drug of great medicinal virtue.

That many cures have been effected by Christian Science, which seem quite marvelous, is not denied. The larger proportion of them, however, were cases in which any strong mental arousement of the patient, with a continued excitement of his imagination in a favorable direction, and with something to call forth the energies of his will on the side of recovery, would have effected a similar cure. Still, should we admit that all these cures are as

marvelous as they appear, they do not demonstrate the truthfulness of the Christian Science doctrines, any more than the healing of the sick by clairvoyant practice proves modern spiritualism to be of divine origin.

That there is a most intimate relation between the mind and body, and that marvelous effects can be produced upon disease by various kinds of mental excitement, are facts that have long been recognized in medical science. No particular school or class of practitioners "has a monopoly of effective methods by which this occult power can be utilized." This mental energy is the common source of healing power to which all modern classes of errorists, enthusiasts, and quacks appeal for effects, when endeavoring to establish the claims of their respective systems to a supernatural or divine origin and character. Amid numerous failures they all meet with some successes. Yet they cannot all be right; nor can Christian Science, or any other of these modern systems, show a degree of success so much more marked than that of the others as to prove its superiority as a healing agency over all other systems.

In cases of a critical nature, but which are susceptible of medical aid, the failures of Christian Scientist healers so far outnumber their

cures as to condemn the system, and be a warning to the public against being duped by a so-called science, which is not established upon any scientific foundation. This has been shown at considerable length by Rev. H. M. Tenney, in his work on "Christian Science—Its Truth and Errors." Mr. Tenney made extensive and thorough investigations, from the results of which he establishes his position, that, as a curative agency Christian Science is a failure. A further demonstration of the unscientific and unreliable character of this system, in its application to the treatment of the sick, may also be found in "The Popular Science Monthly," for April, 1889, in an article on "Science and Christian Science," by Frederick A. Fernald. Numerous instances are therein given which show this so-called science to be a failure so far as it assumes to be a superior curative agency.

Christian Science appeals to the extraordinary cures it has effected as a demonstration of its truths and doctrines which cannot be overthrown. Mrs. Eddy claims to have "submitted her system to the broadest practical tests;" and also that, "wherever scientifically employed it has proved itself to be the most effective curative agency in medical practice."* Never-

*Science and Health, page 13.

theless, when Prof. L. G. Townsend, D. D., of Boston University, through the columns of *Zion's Herald* in 1884, offered her one thousand dollars if she and her entire college of physicians would reduce a real case of hip or ankle dislocation without manipulation, and without touching it; and when he further offered her two thousand dollars if she and her entire college would impart sight to one of the inmates of the South Boston Asylum for the Blind; she declined to make the test, *on the ground that she was then engaged in another department of Christian work, where "there shall no sign be given them."* In declining, she also thanked the Professor, and assured him that, were she to accept the challenge, he would lose his money, inasmuch as she had "performed more difficult tasks than these fifteen years ago."

DANGERS OF EXPERIMENTING WITH THE SYSTEM.

Christian Scientist healers should not be employed for the treatment of the sick, because of *the positive danger to which their method of practice inevitably exposes their patients in critical cases.*

Of course, if one is not much sick he may

not be taking any serious risk in experimentiug with these self-styled doctors; and the most serious consequences of such experiments may be those which will affect his pocket-book. No critical case, however, can be entrusted to these irresponsible practitioners without greatly increasing the peril of the patient.

Developments during the last year in the city where I now live corroborate this position. The lives of two women have been sacrificed for the want of proper and timely medical treatment. The Christian Scientists gave them over to the care of physicians when it was too late for medical skill to be availing.

One of them had an attack of pleuro-pneumonia. She was at first in the hands of a regular practitioner. A friend persuaded her to dismiss the doctor and call in a Christion Scientist practitioner who lived near her. She did so. After twelve days, in which time she rapidly grew worse, the patient was again placed in charge of an accredited physician. She was removed to a hospital, where, within two hours, two surgical operations were performed. Abscesses had formed in the right shoulder joint and in the back, from which two pints of matter were taken. One rib was removed, and, had she lived, it would have been necessary to

remove several more, in order that the pleural cavity might heal.

The other patient referred to died of puerpural convulsions. Medical aid was summoned when Christian Science failed, but not until the patient was so nearly dead that medical skill was of no avail.

Another sad instance is that of an estimable lady being made violently insane through her connection with Christian Science. (For want of space the details cannot be given.)

Great excitement was recently created in Jamestown, N. Y., over the death of a Mrs. Barrows, who was under process of treatment by the Christian Scientist people for the cure of of a cancer. A Coroner's inquest was held over the body of the deceased, and the jury rendered the following verdict:

"We find that Mrs. Barrows came to her death as the result of cancer of the breast on the 8th day of May, 1890. We also believe that contributory to this death was the culpable negligence of Mrs. M. J. Smith and Mrs. C. G. Lovejoy, who were advised of the nature of the fatal malady from which deceased was suffering, and failed to report or to advise treatment by any methods known to medical science. We further believe that W. A. Barrows was

also negligent in not securing medical treatment for his wife when he had reason for believing she was in need of such treatment."*

Certainly, the authorities ought to take such cases in hand, and prosecute them vigorously, if there is any law to meet the case; and if not, our legislators should give us a law at an early date that will be an effectual barrier against such irresponsible practitioners imposing upon the ignorance and credulity of the people.

Many will also remember the published accounts of the case of Dr. Cowdry, a Christian Scientist, of Hartford, Ct., who died last year from the effects of a stroke of paralysis, with which he was suddenly prostrated while lecturing on this science. "Christian Science can defy death," said the lecturer, when he was suddenly smitten down, never to recover. Thus Christian Science, through one of its noted champions and votaries, boastfully challenged Death for combat; Death accepted the challenge and gained the victory.

RECAPITULATION AND CONCLUSION.

We have now glanced at the origin and spread of this system; at a summary of its

*This instance, which occurred since the delivery of this lecture, is inserted here because of its pertinence to the subject.

principles as set fort by its standard authors; at its theology, its philosophy, and its therapeutics, and at its practical operations as a healing agency. And now, after a somewhat extended and careful examination of these several points, what must be the verdict as to its general character? Is it Christianity? Is it Science? "Tested by common sense, tested by history, tested by philosophy, tested by Scripture, what is it? It is not Christian. It is pagan. It is a revival of Pantheism. It is the introduction of Buddhism into Christian civilization. It undermines the very structure of the Christian faith. It dethrones God. It perverts Scripture, it annihilates sin, it blots out the sun in the spiritual firmament, the atoning work of our Lord Jesus Christ. It deludes the soul with a muddy twaddle about good, peace, harmony, life and health, wresting a portion of Scripture here and there to give Christion color and sanction."*

When a system so essentially anti-Christian in its character as Christian Science has been shown to be, seeks to hide its true nature and to win a reputation by operating under the guise of Christianity; and when such a system seeks to establish its claim to have reached the stand-

*Facts and Fallacies of Christian Science, page 14.

ard of infallible and ultimate truth, by the working of cures which it claims are as miraculous as the cures wrought by Christ himself; it calls to mind St. Paul's description of antichrist as he is to be manifested in the last days; "Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceiveableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved."—2 Thess. 2. 9, 10.

After what examination I have given it, I can but regard this whole system as the greatest humbug of the age; an insult and disgrace to the intelligence of the nineteenth century; an umitigated fraud, begotten of "the father of lies," and designed to deceive, if it were possible, "the very elect." "Beware," then, my brethren, "lest ye also, being led away with the error of the wicked, fall from your own steadfastness." Beware of the insidious approaches of this subtle system of error. Listen not to its fair but false professions and promises. Take heed that you be not deceived and overthrown by its pernicious but professedly Christian teachings. "I fear, lest by any means, as the serpent beguiled Eve by his subtlety, so your minds should be corrupted from the sim-

plicity that is in Christ." Hence, I cannot better conclude this lecture, than with the following admonition of St. John to those who were in danger of being led away from the simplicity of Christian faith by the subtle errors of the Gnostics and Scientists of his time:

"BELOVED, BELIEVE NOT EVERY SPIRIT, BUT TRY THE SPIRITS WHETHER THEY ARE OF GOD: BECAUSE MANY FALSE PROPHETS ARE GONE OUT INTO THE WORLD. HEREBY KNOW YE THE SPIRIT OF GOD: EVERY SPIRIT THAT CONFESSETH THAT JESUS CHRIST IS COME IN THE FLESH IS OF GOD: AND EVERY SPIRIT THAT CONFESSETH NOT THAT JESUS CHRIST IS COME IN THE FLESH IS NOT OF GOD: AND THIS IS THAT SPIRIT OF ANTI-CHRIST, WHEREOF YE HAVE HEARD THAT IT SHOULD COME; AND EVEN NOW ALREADY IS IT IN THE WORLD."—1 Jno. 4. 1–3.

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